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# MAP OF GUJERAT.

SCALE OF MILES

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THE  
**Missionary Magazine**  
 AND  
 CHRONICLE.

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INDIA.

THE MAHI KANTHA MISSION, PROVINCE OF GUJERAT.

THE map which forms the Frontispiece of the present Number, serves to show the relative position of the various localities comprised in this field of labour, where Missionary operations were commenced in 1847 by the Revs. Wm. Clarkson and J. Van S. Taylor, who were subsequently joined by the Rev. A. Corbold, upon whom the entire charge of the Mission has for the present devolved. Mr. Taylor, now on a visit to this country, has furnished a historical sketch of the Mission, from which the following particulars have been extracted:—

“I now come to speak of the *Mahi Kantha Mission*, where a prospect of usefulness was opened up to the Missionaries of our Society, when Surat was abandoned by them. The Gospel had been first introduced into these parts by tracts and books from Surat, and occasioned an awakening. \* \* \* Mr. Flower first paid a visit to the banks of the Mahi, and was soon followed by Mr. Clarkson. What were the results of these tours, and in what way the Gospel was preached and received in the district is fully detailed in Mr. Clarkson’s interesting little work, entitled, ‘Missionary Encouragements in India.’

HISTORICAL NOTICE OF THE MISSION.

“It is generally considered desirable to make a large city the field and centre of Missionary operations. Much can be justly urged in favour of such localities. In accordance with this opinion, most of our Missions in India were commenced and are prosecuted in cities—such as Calcutta, Madras, Bellary, Vizagapatam, Bangalore, &c. But it is not always practicable to do so. When we first went to Northern Gujerat (in 1844) we desired to settle down at Baroda, a city of above 100,000 inha-

bitants, and the capital of the country in which we were encouraged to labour. The Gaikwad’s Court was averse to all Missionary operations, and persecuted the converts. We could not possibly settle in his capital, or in any part of his territories. We were forced to seek a locality on British ground, although many of the converts, and the more satisfactory and influential of them, were Gaikwad’s subjects. \* \* \*

“Various places were thought of, and it was some time before we could fix on an eligible locality. Ultimately (about the year 1847), all difficulties were removed with reference to Dewan and Borsud. The former was a healthy situation—the latter in the heart of an agricultural district, and the soil of that character to which most of our farmers had been accustomed. The healthy station, however, was not fertile, and the fertile was not healthy. Dewan was therefore chosen as the Missionaries’ ordinary residence, and the latter the place for the native colony. The two places are only ten miles apart, and with a due division of labour we could make ourselves equally useful in both places. The children forming the boarding school were at Dewan with us,

and in the course of time, also, all the non-agricultural converts settled around the Mission-house there.

"God's blessing, however, rested abundantly on Borsud. Almost every satisfactory addition to our numbers was there; all our best, most influential, and active members were there. Every effort seemed to succeed and grow naturally there; while at Dewan all was to be maintained under high pressure power, and had the sickly character of a hot-house plant. This could not have been foreseen: time was necessary to exhibit the fact. In a short time Borsud became so important, relatively to Dewan, that we had to spend more time and labour there, and the erection of a Mission-house was, as it were, forced upon us.

"We began with two families at Borsud and two at Dewan—the latter place having also the boarding-school, and our own ordinary attendance. For about two years the accessions to either place were about equal. Borsud then took the lead, and, moreover, began to draw off some of the Dewan people. It so happened that among the children more girls belonged to Dewan families and more boys to the Borsud. Matrimonial connections, therefore, were formed, which added to the number of new families at Borsud by drawing away members from Dewan. Some defections occurred also, which gave Dewan an additional blow. The present relative positions of the two stations are very different. In Borsud there are 26 families, many of them consisting of young people of stable character and influence; at Dewan there are only four families. When I left there were about 140 individuals in connection with the two stations—only about 17 of whom were connected with Dewan.

"But to judge of a Mission by its converts is not just. We are the youngest Mission in Gujerat, and have four or five times as many converts as all the other stations put together. Have we, therefore, done more than our brethren? Far be it from us to say so.

"There are other Missions in the Presidency—the Free Church Missions in Bombay and Puna—the American Missions in Bombay and Ahmadnugur—the Church

Missions in Bombay and Nasik—our own Mission in Belgaum. They all have certain excellencies which we may not have. The Free Church has Missionaries of the highest learning and talent, and some of their converts belong to the most respectable and educated classes of the native community. The Americans sustain their Missions with great energy, and a strong staff of European or rather American agents. They have gathered together a goodly number of converts. The Church Missionaries have laboured for many years, and have churches both at Bombay and their other stations. So have we in Belgaum. But with all these Missions the Mahi Kantha Mission may be compared, and for real efficiency and for having gained and maintained a respectable social position—a position strong, stable, and lively—it will carry off the palm. Our people are a working, self-sustaining people, mostly of the middle classes of the community, with some of the lowest and some of the highest castes too. It is not a position which has been contrived for them, into which they have been put, and in which they are maintained by influence and support *ab extra*, but one they have fairly earned by their own industry, consistency, and perseverance. I know no Church in India which has more heartily and determinedly thrown off the shackles of caste, and many other Hindoo hindrances to social progress—such as early marriages, long betrothals, matrimonial connections within certain caste and relational limits, expensive ornaments, expensive feasts at births, funerals, and weddings, minors' dowries, &c.

"Their social position relatively to the heathen, too, has been fairly, and without favour, fully and siftingly tried at our courts, and their position unequivocally declared in the highest judicatories—beyond which there is no appeal—of the country.

"Our position has been remarked by the other authorities of the country, and favourable representations and reports made thereupon to the Government.

"We contribute our full quota to the resources of the district. We cultivate above 100 acres of land, and pay above £30 to the revenue. The Government has recognised us as ryots entitled to all the rights of other



ryots, and has granted us a place for burying our dead, and a site for erecting a place of worship.

"The spiritual character of the Church, too, is, for a Native Church, highly satisfactory. A few of the members—such as Gunguram, Decai, Bochar, Gamir—would stand comparison with Christians of standing even in this country. These and others we have always found our joy and comfort. Many of our accessions have taken place from those with whom our members are in constant intercourse. Their influence with their neighbours is such as to help the progress of the cause. Some of another character we have, it is true, who are a source of sorrow and trouble to us, and a stumbling-block in the way; but this is not the prevailing character of the Church. It is less so than that of any Church I know in India.

"We have always found our members ready to co-operate with us in the work of itineration. Some of them always accompany our Native teachers. They sometimes undertake tours unaccompanied by Native teachers. Our members have visited every part of Gujerat—have gone as far as Chitod, Patan, Banj, &c., and also into the country of the Bhils and of the Naikads. They have carried the message of salvation to parts where no European Missionary has yet penetrated, both into the populous and desert districts, the cities, and the jungles of Gugerushtra.

"Such is the history of our Mission, and the character of those who have already embraced the Gospel in connection with it.

#### ITS ADVANTAGEOUS SITE.

"We may speak now of the situation of the Mission, and the facilities that situation affords for general Missionary operations. We are situated at the centre of Gujerat, and in the midst of a wide field conveniently located for itinerant and other labours in every direction, and of various characters, both among civilized and savage races. It well answers the idea entertained by its projectors for a purely Native Mission, i. e. one acting directly upon the Natives and wholly

devoted to them, unhindered by and unassociated with English work or labour among any class of Europeans.

"We are in the heart of a densely-peopled district, and within a few hours' journey of the largest cities in Gujerat. We are also within a couple of days' journey of the wild and desert parts of the country. Hence it naturally and easily comes within our sphere, employs very different kinds of agencies, and affords scope for a great variety of dispositions and tastes.

"The most highly educated agency has an appropriate field in the cities of *Nadrad*, 18 miles distant, *Baroda* and *Cambuy*, each 20 miles distant, *Kaira*, 30 miles, *Jambusir*, 25 miles from Borsud, and *Barock*, 25 miles from Jambusir, *Ahmadabad*, 45 miles from Borsud.

"Agency of another kind has full scope in the thousand of intervening villages and hamlets. About Borsud and northward to Ahmadabad, and for a considerable tract on either side, villages occur every two or three miles from each other.

"To men of another stamp, who may like to teach the wild and naked sons of nature, the country of the Bhils and Naikads, who speak the Gujerattee language, extends for nearly two hundred miles to the east of us.

"With all these varied and desirable fields within easy access of us, Borsud itself is compassable to the strength of a single Missionary. His labours are not likely to be swallowed up, and himself and the cause exposed to the contempt incident to inertness and inefficiency (which would certainly be the result were he in a larger city) when his failing health deprives him of personal activity, or the limited means or interest of the Churches at home deprives him of adequate help and fellow-labourers.

"The Missionary in Borsud has been able to expand or contract his labours according to his health and circumstances, and, from his position in connection with the Native Church, to organize itinerant operations, such as few if any Missionaries in the Presidency have been able to overtake."

## VIZAGAPATAM.

As our Missionary Brethren, on the yearly retrospect of their labours, send home many interesting details which, for want of space, are excluded from the Society's Annual Report, we have occasionally endeavoured to supply the omission by inserting them in the "Missionary Chronicle."

The following communication from the Revs. Messrs. Gordon, Hay, and Wardlaw, of the Vizagapatam Mission, is of the description referred to.

"The past year has been a most eventful one. In the distant north-west the Sepoy mutinies have raged and desolated many a happy family circle. Some of the ambassadors of truth, with their beloved wives and children, have fallen victims to the ruthless assassins, but our gracious God has spared our lives amid threatened dangers, and here we are still in the land of the living;—we trust to praise Him.

"May the special mercies granted not be lost upon us, but call forth our energies to more vigorous exercise in the arduous and responsible work in which we are engaged.

"The public services at the Teloogoo chapel have been kept up as usual throughout the year, and the attendance has been on the whole pretty good. There has been marked attention to the Word generally, and we trust our labours in this department have not been altogether in vain. Feeling the importance of systematic instruction for the benefit of the Native Christian females connected with the Church and congregation, Mr. Gordon has formed two adult classes, which have met for the purpose of religious instruction once a week. He has been much pleased with the interest manifested in the exercise, and with the progress made in Biblical knowledge.

"In addition to the public services at the Teloogoo chapel, a meeting has been held in the lines of the 43rd Regiment, where a few East Indians and others have met weekly to hear the glad tidings of salvation; we trust this has not been without profit to some who have attended.

"During the past year we have also been privileged to baptize five adults, three men and two females. The case of one of the men is very interesting, and is doubtless an answer to prayer. Paul, the one referred to, is the husband of Martha, of whom mention has been made in past Reports. He was for

a long time a bitter enemy to the truth, and spoke blasphemously of Christ and His cause, and lived a life of sin for many years; but his wife and other relations, who successively abandoned heathenism, never lost sight of him, but bore him continually on their hearts in prayer. Gradually a change was observed in him; he began to attend the chapel regularly; gave up his evil courses, and the society of wicked companions; and, after some months of probation and instruction, was baptized, much to the joy of his relations and friends, who had long waited for his decision.

"The case of Ramiah was very interesting, and full of encouragement to those who are willing to sow beside all waters. He was a Brahmin, and had gone from the neighbourhood of Bangalore on a pilgrimage to Benares, and there received some tracts and small books from a native Catechist or reader. At that time he was quite ignorant of Christianity; but he took the tracts and read them carefully while on his way back to Bangalore; and as he read his doubts of the truth of Hindooism increased, until before he reached Vizagapatam he threw away his pots of Ganges water, and resolved in his heart to embrace the religion of Jesus Christ. Here he found his way to the house of our dear brother Jagannathum, with whom he remained and received instruction for a few weeks. He was then baptized, and went on his way rejoicing to Bangalore, where he is now, we believe, employed as a teacher in a Christian school connected with our Mission there.

"One of the females is a young girl of low caste in the native Boarding School, who of her own accord left her heathen relatives and came to the school about a year ago. She has behaved with great propriety since she joined us. The other is from Chicacole, where her parents reside.



She was providentially brought under the notice of a member of the Native Church, who took great pains to instruct her in the doctrines of the Gospel. She also attends one of the classes for adult females, mentioned above.

"Two natives have been received into full communion with the Church during the year.

"There is a growing conviction, even among the most bigoted Hindoos, that Christianity must prevail. The delusion of caste is manifestly giving way. People who are known to have broken it are quietly received, and the fact loudly denied; but though they thus endeavour, by bare-faced audacity, to keep each other in countenance, the impression gains ground that, *de facto*, caste distinctions, are but a troublesome tie which cannot much longer be upheld. The rising spirit of the lower orders, Pariahs and outcasts, is also an evidence that great changes are at hand. In the village of Jâmi, when our Catechist and Colporteur were addressing the people, one of the lowest, the *Mala* caste, listened very attentively for some time, and then purchased two tracts, one on Caste, and the other a Dialogue on Salvation, which he carried to some Brahmins who were standing at a distance from them, and asked them to read it to him. That they refused to do, and pretended they were unable to read. 'You can't read?' he said. 'Are you not liars to say so? Are not you just the fellows who deceive men, take bribes, and ruin the people. But I'll get it read to me by some one else.'

"We have begun the practice of selling at very reduced rates all our larger tracts, and distribute gratis only the small ones—taking care that these also shall contain a simple and faithful statement of the Gospel of Christ. The number hitherto sold is but small, yet it is such as greatly to encourage us to persevere in the course we have begun.

"The high price of rice, and, indeed, of almost every article of daily consumption, while there has been no deficiency in the crops, though doubtless an indication of commercial and agricultural prosperity, has greatly puzzled the villagers, among whom the report is prevalent that their rulers intend, by presenting them with 'a basketful of

boiled rice for a half-penny, while the cost of the unboiled article is made a rupee a seer,' to coax and starve them into breaking their caste. Still, amid all the alarming reports that are put in circulation among them, it is a pleasant and hopeful sign to hear the frequent exclamation, from the lips of the more sensible among them, 'PEACE BE UPON THE BRITISH BANNER.'

"In the ENGLISH CONGREGATION we have been called to mourn the loss of one who has long endeared himself to us by his consistent piety, zeal for the truth of Christ, and his love to God and man. The late Major Brett has been a warm supporter of this Mission for more than thirty years, and for the last eight years has been in communion with our Church; and zealously and lovingly has he encouraged and co-operated with us in all our efforts to spread the knowledge of Jesus Christ, and salvation through Him. Nor was his sympathy and aid confined to our Missions. The Bible Society, the Tract Society, the Free Church Missions and others, also can testify of our dear departed brother, that he was never weary in well doing.

"In the *Orphan and Boarding School* there are at present twenty-four boarders and twelve day scholars. One little girl died in the beginning of the year. Two girls have been married, one to a schoolmaster at Chicacole, and the other to a Peon. One girl, who little more than a year ago was brought out of heathenism, has been baptized at her own earnest request and on an intelligent understanding of the only way of salvation. Three new pupils have been admitted, one a bright-eyed, merry child, the daughter of a Christian Sepoy, whose father died about a year ago in the faith of Jesus. Another is a girl of the Teloo-goo caste, quite an orphan, but who was left to the care of an uncle, who sent her to some other friend, where she was unkindly treated. She was hungry, and partook of food cooked by a Pariah, which, in the eyes of her relatives, so disgraced her and them, that she was refused admittance to their house. She tried to work or to beg, but, as she was but a child, she could not do much for herself. One of our Christian people, whose heart had felt the softening influences of Christianity, heard

of her case, and brought her to us. Poor girl! how glad she was to see kind friends, and to find a place of refuge! She was most willing to attend to cooking and household duties, but her mind seemed a blank, or, if filled with anything, only with absurd stories

about the gods, and what she should do to propitiate the favour of Lachemi. She knew not of Jesus, who came to seek and to save the lost; but we trust, through His mercy, she may be a rescued lamb in His fold."

## SOUTH AFRICA.

REV. R. MOFFAT'S JOURNEY TO MOSELEKATSE'S COUNTRY.

(*Concluded from p. 186.*)

It will be in the recollection of our readers, that Mr. Moffat's object in visiting the great chief of the Matabele, was to secure his concurrence in the establishment of the proposed new Missions on the Zambesi River, and which object, as will be seen in the sequel, was attended with complete success. Mr. M. reached Moselekatse's residence at the end of September, and the remaining portion of his journal, given below, in a considerably abridged form, describes the most noticeable events that occurred during his sojourn among the Matabele, and on the homeward journey:—

"In the conclusion of my former letter," writes Mr. Moffat, "I stated that I received a hearty welcome from my old, and I may add, faithful friend (Moselekatse), who immediately after salutations were over, said he hoped he should be able to congratulate himself with the hope that I had come to make a long sojourn with him.

### OBJECTS OF THE VISIT EXPLAINED.

"I was gratified with having at an early period an interview with him on the object of my visit; that I was come to tell him that the great Teachers in England having heard of his kindness to me, and willingness to be instructed, had resolved to send him two teachers. He promptly remarked, 'You must come too. How shall I get on with people I do not know, if you are not with me?' and, snapping his fingers, added, 'By all means, by all means bring teachers; you are wise, you are able to judge what is good for me and my people better than I do. The land is yours, you must do for it what you think is good,' &c. I resumed, by adding, that all I would ask was a place where there was a command of water, where the Missionaries could live, make gardens, &c., and have many people to teach; that they would not look to him for food, but would plant, sow, and purchase what they might require.

The subject was repeatedly referred to during my stay, and in no case did he deviate from what he assented to. I had now obtained the object of my desire—not that I ever doubted that the proposal would be acceptable, but I felt impressed with the importance of having from him a public sanction, so that, whatever might happen either to him or myself, Missionaries might proceed to their destination with the greater confidence.

"During the whole period of my stay I continued to preach twice every Sabbath, besides many other opportunities being afforded of communicating Divine knowledge, and which, like bread cast upon the waters, will, we are encouraged to hope, appear after many days.

"Feeling sure that, by the time messengers could arrive at Linyaute, Livingstone would be there, or at no great distance, I requested Moselekatse to send a small party of men to that place, in order to convey letters, the Bible in Sechuana, and a bag of garden seeds, &c. Ten men under an officer were instantly sent off, with instructions that, should they find that Dr. L. had not arrived, they must descend the southern bank of the river till they should meet or hear something about him. Poor fellows, they would, from Dr.



L.'s detention at home, search for him in vain, and I only hope some day to hear of the safe return of the party.

PREACHING TO THE MATABELE: THEIR MORAL DEGRADATION.

"The death of a human being is a very insignificant affair to the minds of these heathens. No more is thought of it than if a dog had died. There is no more inquiry in their minds as to where man goes or what he becomes. The contrast in this case is now very great between them and the Bechuana tribes, who have had the Gospel for so many years. It is, however, pleasing to see that when death and immortality are referred to, the attention of my hearers is more than usually fixed, and there is never the slightest objection raised to my holding Divine Service. On one occasion, when it was extremely cold, so much so that Moselekatse did not expect that I should, as usual, call the people together, I stated to him that I should do so when the sun got warm. He remarked, 'that my words were good—that it was God's service, and that I must know well what would please God, as I knew Him, and knew what was acceptable to Him; that he was glad I continued to teach, as my instructions were all good.' 'Blarney,' some might say; but blarney or no blarney, I was thankful that I needed not to solicit permission to perform an important duty, but was able to say, 'I intend doing so and so.' As we had in our company a number of good singers, the singing was as effectual in collecting the people as a bell in a steeple. The attendance was invariably good. The Matabele are a disciplined people, and during Divine Service the most perfect decorum is maintained, and I cease not to hope and pray that the seeds of Divine truth scattered among them, may bring forth a harvest which may not be reaped till long after I am gathered to my fathers. The sights I witnessed, mental and physical, the entire absence of all that is morally lovely and of good report, the reckless prodigality of human life, and deeds perpetrated with a moral turpitude which made me melancholy, but never once excite fear of my personal safety. To them the future is shrouded in darkness. They have, or rather some of them have, what may be called a

glimmering idea, that when man dies he goes down to where the spirits of the dead are. Some think they become serpents; but after much inquiry I find that their thoughts on the future are something like the ignis fatuus, or so evanescent that they or their language fail to convey an idea on which one can fix the mind. The sum total of all their delightful aspirations is Moselekatse, and nothing but Moselekatse. At his orders, his warriors will any day rush into certain death. To die for the safety or the honour of Moselekatse, the son of Machobane, this is all their glory; yet, they admit that it would make men more happy if they could be made to live according to the doctrines they have heard from me.

BLEEDING THE LADIES OF THE COURT.

"About the 20th October, the weather became exceedingly warm, and, living in the public cattlefold, the multitude of flies were very troublesome. Some of the king's wives had been complaining of severe headache, and made suit to their lord and master that I might relieve them by the use of the lancet. They knew that on my former visit I had bled Moselekatse, which had done him much good, and presumed he would allow the same operation to be performed on them. Two of their number, though apparently fat and hearty, were really suffering from an affection of the lungs and dizziness, while three others were suffering from incessant headache. Seeing nothing like a seat, on which my patients could sit, (the Matabele never saw a chair till I took them one,) I ordered a camp stool to be brought from my waggon. On requesting one of the wives to be seated on it, she started aside, exclaiming, 'No, no,' adding, that the thing was impossible. I remarked that it was Ma—Mary's (Mrs. Moffat's) chair, and that, as she sat on it, why could they not do so. 'No, no, no,' was reiterated, adding, 'We cannot sit on that seat, for Moselekatse has sat on it.' After laughing at them, and they at my ignorance of the reverence due to their royal master, I sent for one of my water barrels, on which one of the fat dames sat down. Though it is sometimes difficult to find the proper vein in a round fat arm, blood soon flowed freely into a broken calabash, to the surprise of all, and almost horror of the man

whose duty it was to hold the vessel. After more than sufficient blood had been allowed to flow, I withdrew the bandage. 'No, no,' exclaimed my patient, 'let it flow.' I remonstrated, adding, 'You will faint.' 'Atch, atch,' she exclaimed; 'I have drunk much beer this morning, and therefore I cannot faint.' In a couple of minutes she laid her head down on my arm. A little cold water soon revived her, when I asked those who were looking on if they thought they were wiser than I was. The next that followed, acted precisely in the same way, to the no little diversion of the attendants. Those, however, that followed, submitted with greater good sense to my judgment. It is the custom of the Matabele, when they intend to be bled, to fortify themselves for the operation by drinking quantities of beer. True, it does require some courage to meet the Matabelian phlebotomy. The operator raises the vein with an awl, and then cuts it asunder, and of course my way was comparatively painless. I have not been able to learn the precise number of Moselekatse's wives—probably between two and three hundred. They appear to be a thoughtless set, and of whom, it may be said, 'they laugh and grow fat.' One of his wives, the favourite, had been sick for a twelvemonth, and it required but little skill to see that she was a great sufferer. Having bled her twice, I brought her under a course of medicine for more than two weeks. She was restored. This circumstance of course produced a very favourable impression on Moselekatse's mind, and I dare say dubbed me physician to his Majesty.

#### GENERAL HEALTHINESS OF THE PEOPLE.

"A doctor would find it difficult to live among the Matabele, for I never met with a more healthy people. No cutaneous diseases, so prevalent among the Griquas and inhabitants along the Great River; no consumptions; pulmonary complaints exceedingly rare, rheumatism, &c. &c., and this the more to be wondered at, as the cold and damp eastern winds during winter, sometimes amounting to gales, are severe, and the transitions of temperature extreme. Epidemics occasionally prevail, and the fever, sometimes so destructive on and near the Ngami Lake, and the Linyante country,

but it is not annual, nor so severe, which may be ascribed to the elevated character of the region inhabited by the Matabele. Not having, however, spent a whole summer in their country, I am unable to give any observations on that part of the season—the most critical. But from all I could learn, though the luxuriance is redundant, like most tropical regions, and the sun passing twice overhead during one summer, they say the summers are short, i.e. the heat does not oppress to the degree that might be expected; but this is only report. The tropical rains commenced before I left, and the thunder-storms were very heavy, sending down the rivers roaring like cataracts, while the atmosphere felt hot and steamy; but where the country is undulating and hilly, the water soon runs off into the many rivers running towards the north-west, and eventually north to the Zambesi, into which, after in many cases uniting, they empty themselves. At no great distance to the south-east of the present residence of Moselekatse, the rivers run towards the Limpopo, which is joined by the rivers Shashe, Belahale, and Umtirikue, after which it is called Sabe or Sabie, till it falls into the Indian Ocean, and which shows that the elevated country inhabited by the Matabele is that which stretches towards the Victoria Falls to the north. From its elevated position, which includes the mountain range of the Mashona tribes, it is perhaps the most healthy between the tropic of Capricorn and the Equator.

#### THE AIM OF THE MISSIONARY DISTINCT FROM THAT OF THE TRADER.

"Referring to my intention of looking out for a fountain, or suitable locality where Missionaries might at once commence operations, Moselekatse said the land was before me; but as I had seen, though there was no want of water in the many rivers, there were no fountains. I embraced the opportunity of reminding him who the Missionaries were; that their object was not to live only, nor to eat the food of the king; not to buy nor sell, except for the supply of their immediate wants; that their object was solely to teach him and his people to know and to serve the only living and true God; that he must on no account expect that the Mis-



sionaries are to be directly or indirectly the means of supplying him with either guns or ammunition; that, if he entertained any such expectations, he must tell me at once, and I should pack up and be gone. I continued: 'Ask of your officers, men, and warriors, what they have heard from me from Sabbath to Sabbath, and they will tell you the kind of work you must expect from a teacher. You must not be disappointed if every teacher is not able to do some things which you have seen me do. All men are not alike, even among the Matabele. To some God has given a mechanical genius, and to others wisdom of another kind. The Missionaries who I hope will come may not excel in everything, but they will be wise, and probably wiser and better than I am, and whose work would be to make you and your people wise, and teach them how to escape the wrath to come.' After I had said much more to the same purpose, he remarked, 'You speak the truth. Some can understand and do things others cannot do; and about Missionaries taking no part in obtaining for me supplies of ammunition, I say a law must not be broken. I confide in your judgment as to what I ought to expect.' I then reminded him that I was now getting old, having been in the service of God, among the heathen like the Matabele, these forty years, and that I began to feel the toil of such long journeys, when I had to do so much with my own hands; and were it not the prospect of seeing Missionaries established in this country, he should see my face no more, as I had much work to do for Jesus, the Son of God, where I was, and when I should cease to be able to serve Jesus in doing good to my fellow-men, I should withdraw into solitude, and think and talk daily of heaven, where I hope to live for ever. On hearing these words, he stared at me, and his wives and nobles stared, as if they thought I was raving. Poor things, they wonder how easily one can talk of death. Moselekatse said, 'You are young—talk of death? why, you are vigorous as ever.' I interrupted by saying, 'You may think so, but I do not feel so, which makes me most anxious to do for you and your people all I can do before I die.' He interrupted, with a succession of most emphatic negatives,

adding, 'You must not die, but live;' and then dropped the subject by introducing others which had been waiting to be brought forward by some of his nobles.

PARTING WORDS WITH THE GREAT CHIEF  
AND HIS PEOPLE.

"In the beginning of December, I began to think of preparing for my return home, and requested Moselekatse to mention some things which, on former occasions, he had manifested a wish that I should bring with me when I should return with the Missionaries. I had warned him again and again that he must not expect that Teachers would ever become traders; but I should, in the entire absence of means by which he could obtain some things which he expressed a strong desire to have, bring them with me, but only on condition that in future he must look for foreign supplies to those whose business it was to trade with the natives, and I would especially urge on him the necessity of making arrangements to carry on a trade with those who intended opening up intercourse with the tribes on the Zambezi river. As he had during my visits obtained a knowledge of and a taste for various articles, and the value of many tools he had seen me use, he wished me to bring a waggon load. I told him I could not undertake to do so, as I should not be able to find much room for more real necessities than such as I and the Missionaries were obliged to take for our own use. To this he promptly answered, 'I am rich, and can pay for all, and send plenty of oxen to bring them, and to assist the Missionaries on their journey hither.' This I admitted, adding, that as to ivory, the distance was so far, and the roads so bad for waggon travelling, that I was afraid of a heavy waggon and meagre oxen, which might leave me in the desert; that I could have no objections to his doing as he had done on my last visit—pay the expenses of the journey. I assured him that anything beyond the expenses of the journey should be returned to him in value. I repeated what I had stated before as to what Missionaries were. I could have no objections to further his wishes, and give his orders, as far as writing was concerned, but that he must look to traders who might be induced to go so far, and on no account to

Teachers, whose duty it was to impart to him and his people the knowledge of Divine things; that while I could assure him of their willingness to meet his wishes, they would on no account engage to supply him with anything in the way of trade; that as several individuals had approached his dominions for purposes of hunting and trade during my two last visits, aware, as he knew, that they were safe while I was at head quarters, he might easily engage one of such to bring him the supplies he wanted, as he said he wished to imitate the white people; or the Missionaries, when they came, might be able to point out some individual to whom he might commit his commissions, as they had done at the Kuruman in the case of Mr. Hume; and further, if he entertained any idea that Missionaries would be his agents in worldly things, he must tell me so, and he and I must now part company; that, much as I esteemed him, and much as I felt thankful to him for his many acts of kindness, I should much prefer not undertaking such a long and hazardous journey. I had come cheerfully, and would, if spared, come again with the Teachers with increased pleasure, but then it must be for his soul's sake, and those of his people, as Jesus has commanded us to go and teach all nations. 'How I love you!' he interrupted; 'how can you say you will not come again? I wish I could reward you for your kindness. You have never tired of working for me since you came here, and as you did on your former visit. You give medicine to the sick, and you have cured my favourite wife. All the doctors in the land have been called, but they could do nothing. I pay, I feed them, but they are fools. My wives say, "Let us have Moffat." You help those who do not like to ask, and you have done many things for me and my people of which I only heard when they were done. You work the whole day, and write at night; when do you sleep?' As he found me rather stern in refusing anything but a small remuneration to defray journeying expenses, he told me he had sent some ivory to my waggon, which he begged me to accept as his thanks, as he had nothing else with which to express his gratitude. On the last Sabbath of my sojourn the attendance was large. The im-

mediate prospect of separation led me to speak of a separation at the last day, which would be eternal. I recapitulated what I had said during the repeated opportunities which I had of addressing them on subjects of everlasting importance, and which I told them, if they did not believe, they would witness against them in the day of judgment. They would then see that the book (the Bible, which I held in my hand) was the book of God, which all mankind was bound to believe. My audience looked universally serious. Of course they could not help observing that I was so; and when the destinies of so many thousands of Matabele, who seem to be happy only while engaged in war, or in the contemplation of it, are taken into account, the heart must feel heavy. I have observed frequently among that people, that when the subject of war is discussed, when past deeds of valour or those in prospect are rehearsed, they become almost frantic, and exhibit a ferocity bordering on madness, while they conjure up scenes of rapine and blood, in the anticipation of which they revel and luxuriate. When the ebullition is over, they at once resume their wonted equanimity, while others may be seen with faces as grave as if they were in a charnel-house.

#### A CHIEF REDEEMED FROM CAPTIVITY.

"In a former communication I had occasion to make reference to Macheng, the paramount chief of the Bamanguato tribe. He is a young man about twenty-six years of age, good-looking, apparently of a mild disposition, and a countenance not wanting in intelligence. He is the son of Khari, the king of the Bamanguato tribe, who was killed in an engagement with the Mashona, while Macheng was yet a child. During the irruption of the tribes to the north, occasioned by the overwhelming prowess and power of the bloody Chaka, the despot of the Zulus, the Bamanguato and other Bechuana tribes were scattered to the winds. Macheng, during his minority, with his eldest sister, afterwards one of Sechéle's wives, were under the care of Sechéle, who was at that time the head of but a small portion of the Bakuena. While Sechéle was on one occasion absent from his town in a foray against the Banguaketse, a handful of



the Matabele fell upon his undefended town, killed many, destroyed property, and carried away captive youths and women, among whom were Macheng and his eldest sister. The latter, as on one occasion before, escaped by finding her way back through the interminable intricacies of forests; but young Macheng, a boy of about ten years of age, was destined to be a captive, and continued to be so for sixteen years, and but for my influence with Moselekatse, would have in all probability continued to be so, as others had been, to the end of his days. He was, as stated, placed at my disposal. This was a favour, as I know the truth of what Moselekatse said when I asked him, not for myself, but another, that it was contrary to the custom of the Matabele to return a royal prisoner to his people. I had wished Sechéle to have the honour of returning Macheng to his people, having felt some delicacy on the subject of interfering myself, not from any fear of Sekhomi, the usurper, but lest I might get involved in a quarrel to which Macheng's restoration might give rise. He had been allowed to remain with me during the whole of the time of my stay, as if he were one of my people.

"He knew that if he was not now delivered through my influence, his bondage was sealed. My assurance that I should not leave him was enough. A lively sense of the prospect of liberty, as well as quick observation, had convinced him that such was my influence with his justly-dreaded master, that I was able to fulfil what I had promised. I had only to give my testimony in reference to his expectations from Sechéle, to disabuse his mind, and appeal to his former decision in giving over Macheng to be at my disposal, and that I should now, with his permission, willingly take Macheng along with me. After a long conversation on this, to me, interesting subject, the thing was settled. Macheng was called. He entered, I suppose, with bright hopes of the future. He sat down with the usual salutations. Moselekatse sat in his arm-chair, and, half laughing, said, 'Macheng, man of Moffat, you go with your father. We have arranged respecting you. Moffat will take you back to Sechéle. That is my wish as well as his, that you should be in the first

instance restored to the chief from whom you were taken in war. When captured, you were a child; I have reared you to be a man.' Never before did tones so sweet fall on Macheng's ear. The attendants praised the greatness and goodness of their king. He ordered one of his councillors to go to his waggon (a kind of store-house) to bring some clothes. After the ceremony of dressing was over, and Macheng had sat down, he was again presented with a cup of the king's beer, and a fat breast of an ox (the king's portion) ordered for his supper. When I left the presence of the king, and while passing through the room to where my waggon stood, a shout was raised, 'There goes Macheng; Moffat is taking Macheng to his people.' On the 11th December, after a very great deal of trouble with oxen which had once been accustomed to the yoke, and others which were untrained, I was able to leave for home, at the same time that Moselekatse was leaving in one of his waggons for a neighbouring town. His object was to spend a season of mirth at an annual festival, which had been deferred till my departure. My journey homewards was not attended with anything beyond what is usual in a wild, uninhabited country. The late rains, which, most providentially for me, had held up, rendered travelling very heavy, from the ground being saturated. More than once I was compelled to pass the night in a quagmire, where the waggon had to be unloaded and conveyed piece-meal to higher ground.

#### A NATIVE PARLIAMENT.

"Sometime before arriving at Sechéle's town, our approach was announced. He, the chiefs of the Bangwakeke and Barolong, with other chiefs of tribes congregated on his mountain, met me, some on horseback, to welcome Macheng. He appeared in no way elated, whatever might have been the emotions of his mind; but nothing could induce him to leave me and ascend the mountain on which the town stood. On the Lord's day which followed, he accompanied me, and witnessed for the first time Divine service performed in a house built and appropriated to the purpose of worshipping God. He was most surprised to witness the multitudes that had come to

hear me preach. The next day had been appointed to hold a national assembly, to give a public expression of welcome to the returning captive. Sechéle, after getting Macheng rigged out in a rather handsome costume, marched before us to the centre of a kind of natural amphitheatre, which had for an hour before been crowded with at least 10,000 people, in all their habiliments of war. After Sechéle had stood up and commanded silence, he introduced the business of the meeting. One speaker followed another, expressing in enthusiastic language the pleasure they felt on the occasion of seeing the chief of the Bamanguato return from captivity. Of course, though very unwilling to be found a speaker in a native parliament, I had to take my share, though the detail of circumstances included also something like a sermon, to which, among so many thousands of heathen, the most profound attention was paid. Some of the speeches were very striking and figurative. The following are a few sentences from the brother of Sechéle: 'Ye tribes, ye children of the ancients, to me this day is a day of wonder. That which awakes my heart to wonder is to see the Spirit's work. My thoughts within me begin to move. Verily, the things I have seen, and the words I have heard, assume stability. When I first heard the word of God, I began to ask, "Are these things true?" Now, the confusion of my thoughts, and of my soul, is unravelled. Now I begin to perceive that those who preach are verily true. If Moffat was not of God, he would not have espoused the cause of Sechéle in receiving his words, and delivering Macheng from the dwelling-place of the beasts of prey to which we Bechuanas dared not to approach. There are, who contend that there is nothing in religion. Let such to-day throw away their unbelief. If he were not such a man, he would not have done what he has done, in bringing him who was lost, he who was dead, from the strong bondage of the mighty. I, Khosilintsi, say so, because Moselekatse is a lion; he conquered nations, he robbed the strong ones, he bereaved mothers. He took away the son of Khari. We talk of love. What is love? We hear of the love of God. Is it not through the love of God that Ma-

cheng is among us to-day? A stranger, one of a nation, who of you knows its distance from us? He makes himself one of us, enters the lion's abode, and brings out to us our own blood.'

"Besides two Matabele who accompanied me, two others were sent by Moselekatse to be his mouth in bearing witness that it was his wish as well as my own that Macheng should be placed in the first instance before Sechéle, and to assure him that he had sent him forth a free man at my request. Three of the Matabele addressed the meeting, and were received with the greatest enthusiasm. One of these was the very individual who had had the charge of Macheng since the day he was taken captive, and though a servant till he was enrolled among the warriors, appeared to look upon him (Macheng) with paternal affection, but, from the moment he was delivered over to my care, honoured him as a chief of the Bamanguato. This individual spoke with a flow of feeling one would think an exotic in the Matabelian heart. He arose, and, facing the arena several times, moving about a staff he held in his hand (for the Matabele do not use weapons at a national assembly, as the Bechuanas do), and according to the usual form, called the tribes to give ear. Standing opposite to where Macheng and I sat, and laying his arms on his bosom, he walked round, and, raising a wailing voice, exclaimed, 'Pity me, O ye nations. Here I stand a lonely one. I am bereaved of my child. Whither shall I go? Will he forget his mother? Can I forget my son? I pressed him to this bosom. I carried him on these shoulders' (suited the action to his words); then raising his voice in tones still more plaintive, he said, 'How happy was I once with my boy! Why was I made to bear him? I have no more.' Looking round on the silent multitude, he asked, rather sternly, 'Ye tribes, why did ye covet my child?' and, turning to me with softened tone, 'Why did you, Moffat, prevail with the son of Machobane to make me childless? I shall return to the desert and weep. He is gone from me, but I shall never forget that I am the father of the son of Khari, who is now the son of Moffat,' &c. He concluded his pathetic address with some remarks on the



light in which the tribes ought now to view Moselekatse. The whole scene produced a thrilling effect, and the minds of the assembly, which had been taken by surprise by the presence of the dreaded Matabele among them, were now in raptures to hear such fraternizing language from those who, though distant, were, till now, a terror by night and day. After this, I remained a few days, and saw every arrangement made.

Macheng and his [fifty attendants returned to their own people, and 100 chosen men of the Bakuena, at whose head was Khasilintsi, escorted them to the Bamanguato. Such a demonstration has rarely been made in the country, and I should think will not soon be forgotten. Previous to his departure a liberal subscription was made by the nobles, of cattle, karosses, &c., so that he was not sent away empty."

### GRAAF REINET.

NOT a few of the Mission Stations in South Africa have recently become self-sustaining, and among those who have exerted themselves with vigour and success to attain this position, Graaf Reinet deserves honourable mention.

Mr. Hurford, a gentleman who has evinced much Christian zeal in promoting the interests of this Station, and who acts as secretary to its Auxiliary, thus writes to Dr. Tidman under date 8th June ult:—

"Rev. and dear Sir,—I have this day had the pleasure of forwarding to Rev. Mr. Thompson (the Society's agent at Cape Town) an order for £100 3s. being the proceeds of our Auxiliary for the year ending 31st March last.

"I am happy to be enabled to state that the great cause is progressing in Graaf Reinet. We have many and evident tokens of God's blessing and approval. We have had the pleasure, during the past year, of receiving into Christian fellowship several old people who, one would have thought, would have been about the last to embrace Christianity—a striking evidence that 'His thoughts are not our thoughts.'

"The church has been always well attended, and in the course of a very few years we shall be called upon to enlarge our tents, as our congregation is rapidly increasing. The people raised a subscription among themselves, purchased a harmonium for £60, and presented it to the church. Our Sabbath Schools are also progressing: there are three: one for adults, under the superintendence of Mr. Campbell; one for Kaffirs (of whom a great number have been brought into the colony), conducted by Mrs. Kitchingman (the wife of the Missionary), who is

proficient in their language; and one for children, under my own superintendence. This last is crowded every Sunday, and my great difficulty is to procure teachers. Two young ladies, daughters of one of our respected deacons, Mr. Zievogel, afford me valuable assistance with the more advanced classes, and I have enlisted the assistance of other children, daughters of our members, to assist me with the junior classes. It is really a pleasing sight to see every Sunday a large room crowded with children of all shades of colour, eagerly receiving instruction from the word of life.

"Last evening, at our Monthly Prayer Meeting, while reading the Monthly Report of the Committee of our Auxiliary, I was struck with the thought, Would it be possible to establish a *Children's* Auxiliary in Graaf Reinet and excite in the youthful mind an interest in the extension of God's kingdom? I at once took the opportunity of addressing the young persons then present, told them what the children in dear old England have done and are still doing, and invited any who felt disposed to add their mite, to call upon me and I should feel much pleasure in taking their names down and forming a *Children's* Auxiliary. To-day, on going home from my

office, I was most agreeably surprised and delighted to find on my table a little heap of coppers and silver from different children, and a note from a little coloured girl about six years of age, one of our Sunday School scholars, of which I give you a literal translation.

“My dear Teacher,—I wish to become a member of the Children’s Society for sending the word of the true God to those places where he is still called the Unknown God.”

“CATOJE SAMSON.”

“You can readily imagine what a thrill of pleasure ran through me on reading those few words, and I am confident that they will also afford you no little gratification.

I find a great difficulty in procuring suitable books for the English classes in the Sabbath School. Could you not send me a box of spelling and reading *Cards*, and books? I would most willingly pay for them. If you *could* send me any, they would be of great service. You could ship them to Algoa Bay, and I would arrange for having them forwarded to here.

“I must crave your pardon for so long trespassing on your valuable time; and remain, with Christian greeting,

Rev. and dear Sir,

Yours in Christ,

G. HURFORD.

## POLYNESIA.

### ISLAND OF AITUTAKI, HERVEY GROUP.

WHEN the first attempt was made, more than half a century ago, to introduce the Gospel into the islands of the South Pacific, but few were found to render a helping hand or to utter a word of encouragement to an enterprise so apparently hopeless and fanatical, while, by the writers of that day—the recognised guides of public opinion—it was treated with undisguised scorn and ridicule. In contrast to the sentiments then so generally felt and avowed by our countrymen, it is pleasing to have the testimony of an impartial and honourable witness to what has been done through the instrumentality of one of our Missionaries—the Rev. Henry Royle—to raise the savage idolater from a state of brutish ignorance and degradation to the dignity of a man and a Christian. The subjoined account of a visit lately paid by Captain Harvey, of H. B. M.’s frigate “Havannah,” is extracted from a valuable publication, entitled “The Book and its Missions.”

“TO THE EDITOR OF ‘THE BOOK AND ITS MISSIONS.’

“MY DEAR FRIEND,—The great progress of Christianity in the South Seas has been disputed by many, doubted by some, and scoffed at by others. Perhaps the following statement, forwarded to the British Admiralty by Captain Harvey, of Her Majesty’s frigate, the ‘Havannah,’ may be believed by those who have hitherto put no trust in ‘mere missionary records,’ because they have not considered them impartial. On my way to Peru, I had recently the pleasure of dining with Captain Harvey on

board his own ship, in the bay of Panama, and from his rough notes I copied the following, which I am able now, with his permission, to present to your readers.—I am, &c.

A. J. DUFFIELD,

*Agent of the British and Foreign Bible Society for South America.”*

CAPTAIN HARVEY AT AITUTAKI.

“At 10.30 A.M. on Friday, the 20th of February, made the Island of Aitutaki, distant about twenty miles, bearing S.S.E. It first showed as two hummocks. On approaching, it assumed a very pleasing ap-



pearance, from the undulating nature of its formation, and the tropical luxuriance of the vegetation. It was well wooded, and apparently with fine trees. The eastern end of the island ran off into a long low spit; near the centre, on the north side, was a round hill of some elevation, having two cocoa-nut trees on its summit; to the westward of this were several smaller rounded hillocks, one showing a bold front of dark stone; from the eastern spit, spreads a broad beach of white sand; and off the western end is a detached island covered with trees: the sea breaks the whole way. An American whaling ship was observed standing off east. When we were about five miles off the land, a whale-boat, with a native crew, came alongside, having presents of oranges and pine-apples. Two of them spoke English tolerably well, and informed us that the whaler, the 'Alarm,' had communicated with them, but that no one had landed; that there was an English missionary at the place, and that they all much wished us to go on shore. One of the natives, who styled himself 'Timee,' offered to pilot a cutter, and, accompanied by half a dozen men and officers, we put ourselves under the guidance of 'Timee.' The entrance to the lagoon through the coral reef was marked by a staff with a flag on it. There is a coral stone jetty built out from the beach, between two and three hundred yards in length; it was covered with natives waiting to receive us. The scene that presented itself on entering the lagoon was beautiful beyond any powers of description; the deep-shaded and magnificent foliage—the rich, variegated tints of the deeply-wooded shore—the dazzling white of the sandy beach—the light and beautiful blue of the shallow water of the lagoon in contrast with the darker colour of the deeper sea outside, with a clear, bright sky overhead, formed a picture only to be realised in the torrid zones. Add to all this the sincere welcome offered to us by hundreds of the islanders assembled for the purpose, and you may possibly imagine something like the pleasurable excitement experienced on the occasion.

"My first object was to visit the missionary, whose residence we found on the hill side, at about an elevation of two hun-

dred feet—so steep, that a rough stone staircase had been constructed to make the approach easy. At the foot of this, on the right hand, in a most picturesque clearance, stood two substantially built, commodious buildings—the church and school-house. On either side, going up, the flowers, shrubs, and trees formed a pleasing approach to the house of the missionary. We found the Rev. Henry Royle prepared to receive our visit, and Mrs. Royle was making her welcome ready in the shape of the various refreshments their establishment could afford.

"I found they had resided in the island between eighteen and nineteen years. They have a family of six daughters, the two eldest at present being in England for education. On first landing, their settlement was opposed by a vast majority of the natives, who twice burnt them out of their houses, as also a friendly chief, who protected them to the utmost of his power. After great difficulties, much privation and self-denial, by perseverance they have succeeded, inasmuch as at the present day there is not a man, woman, or child, that would not sacrifice everything for them.

"These islanders do not touch fermented liquor, and but few use tobacco in any shape. The greater portion can both read and write. They are all respectably clothed. Their houses are built of coral stone, with high and well-thatched roofs, having a considerable air of comfort in their interior arrangements. They possess nine whale-boats, some of which were presents to them from American whale ships. Mr. and Mrs. Royle spoke very highly of these people. They provide everything in their power towards making them comfortable, and frequently Mr. Royle stated, that tea, sugar, coffee, &c., &c., were found in his verandah, which these kind fellows had obtained from the captains of the ships in exchange for their labour or goods, expressly for the missionary. They also met annually to subscribe towards their domestic and foreign missions, and did so most liberally.

"There are six cows on the island. Cattle are not permitted to increase beyond twelve. On reaching that number they kill them, and divide the flesh among the inhabitants. Pigs, fowls, muscovy ducks, plantains, sweet

potatoes, yams, a kind of bran, bread-fruit, oranges, pine-apples, and many other fruits and vegetables, are to be had in great quantity. Cocoa-nut oil is made, and, I understand, in tolerable quantity at a reasonable price. I asked Mr. and Mrs. Royle, if seeing the American captains and crews using tobacco and spirits, did not cause some difficulty in persuading the people to abstain from them? They replied they thought not, and spoke very highly of the considerate and kind behaviour of the whaling captains who have visited them. Some seventy ships recruit wood and water annually at this island, and about a hundred vessels call for the same purpose at the larger islands. The value of money is well understood, although much is done by exchange for cloth, linen, stuffs, &c. Captain Whynger, of the 'Illinois' whaler, of New Bedford, who was obtaining his supplies for a passage home, told me it was exceedingly economical to recruit at these islands. There is a schooner belonging to the island, which trades between them, and has been once to Tahiti. The 'John Williams,' a barque belonging to the Missions, was daily expected, having left England in July last, on her round, via the Cape of Good Hope, in which colony they have an establishment. Beyond that periodical visit, they seldom or never see other than American ships. Let me add, that fourteen hundred of these islanders subscribed 300 dollars towards the Sailor's Home at Honolulu!

"On going down, for the purpose of embarking, I found a large assemblage of the natives, and before a house or shed sat the great men of the island to receive me. The son of the oldest man present, who spoke English better than any other native that I had heard, interpreted. He said they had come together to express their pleasure at

seeing 'English man-of-war' captain. That they had never before been so visited, that the fruits, vegetables, tapa, &c., &c., piled in heaps on either side in front they gave to me. I thanked them very much for their generosity and kindness, and said that I was not prepared for visiting them, that I had no presents to offer in exchange, and that my boats could not carry so great a quantity of these good things. The interpreter replied, 'They make free present—no exchange—no want anything but you, captain, to take all, and ask for anything the island affords, and it is freely at your service—and our own boats shall take everything on board.' I then expressed my sorrow that my visit was so necessarily short, and asked if any would now come off to see the ship for the little time I could give them. Ten or eleven said 'Yes;' the old man and his son accompanied me. Four whale-boats, deeply laden with the fruits, started, taking the cutter in tow. On board they expressed great delight at everything they saw, refused spirits, wine, or beer, but enjoyed a cup of tea in my cabin; and although the roughest of the rough in costume, they behaved like gentlemen; the men (about eighty) were all over the ship, and not a single thing of any sort was missed. Their common exclamation was, 'English, we all English!' As they had shown great wonder at a 56 lb. shot, I told them I would send them one on shore after they had left the ship, but they preferred having it fired off at once. On bidding them good-bye they shook hands with their heads uncovered, several of the older chiefs kissing my hand as they did so.

"I was utterly unprepared for meeting such a civilized, hospitable people, and sincerely regretted not having the means for making them some return for the generous welcome offered to Her Majesty's ship."

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### DEATH OF MRS. RATTRAY.

It is our mournful duty to announce the removal by death of the excellent and devoted wife of the Rev. Charles Rattray, of the Demerara Mission. The following impressive particulars of the event are communicated by Mr. R., under date 24th July:—

"You will probably have learned, before this reaches you, that my dear wife has been suddenly removed, by the hand of death, from the work in which she had



been diligently and devotedly employed, in connection with the Mission in Demerara, for nearly 19 years. Her health was never very robust, and for some years past it has often been in a very precarious state. This, with advancing years, and long residence in one of the most unhealthy localities of this colony, had produced a visible decay in her bodily strength; and she frequently expressed regret that she could not exert herself as she used to do in visiting the people from house to house, and that she now felt so easily fatigued. But, under increasing infirmity and weakness, she was graciously favoured to experience, in a very large measure, that, 'though our outward man perish, the inward man is renewed day by day;' and, almost to the very last hour of her life, she was enabled and permitted to be happily and actively engaged in the service of her Heavenly Master.

"Her death was affectingly sudden; but it was quite in accordance with her frequently expressed desire and resolve, never to leave her post till the Lord should call her to himself. On the Lord's Day morning, July the 4th, she appeared to be in her ordinary state of health; she made no complaint, was up as early, and was as cheerful, active, and happy, as usual. At the time I left home for Lust en Rust Chapel, she was preparing to go to Salem. When we observe the Lord's Supper at the one Chapel, some of the deacons conduct the forenoon service at the other. On that day we had the Lord's Supper at Lust en Rust Chapel, and after the service I went to see some sick people in that quarter, and did not get home till nearly, or a little past, six o'clock in the evening. I had been down with fever for a day or two the preceding week, and had a little fever when I left home in the morning. On that account Mrs. Rattray was anxiously looking for me, fearing that I had become ill. Her anxieties on that score were soon relieved; but I at once saw, from her appearance, that she had been unwell during the day, and, on inquiry, I learned that, while in chapel, she had a rather sharp attack of fever. 'Very hot fever,' she said, 'with very cold feet.' But, being unwilling to go out of chapel during the service—a practice which she was much grieved to see prevailing among the people on the slightest excuse—she sat to the close, and by that time the fever was much abated. She then, as I afterwards learned from some of the people, stood up and addressed the congregation, with special reference to the heathen festivals (dances, &c.) of the coolies, which had been recently celebrated in the neighbourhood, earnestly exhorting the young people against going to witness them, and parents and others to keep their children away from such scenes. She then superintended the arrangement of the Sabbath-school classes, and took charge of a class of girls herself, till the person who had the school list marked the names present, when she gave over the class to him, remarking that she did not feel well, as she had been suffering from fever all the time of the service. This was the last part of her public work. She left the earthly sanctuary little anticipating that she would never enter it again. Having got an hour or two's quiet repose, she felt refreshed, and got up, expecting a few girls whom she was accustomed to meet on the Sabbath afternoons; but they, having learned that she was poorly, did not come, and, after talking a little with our own girl, on the subject that would have occupied their attention that afternoon, she began to express some anxiety about my return. I found her waiting for me; and, having satisfied her inquiries as to the cause of my detention, we sat down to our ordinary Sunday's fare. I was telling her

about the people I had been to visit, mentioning especially the case of an old disciple whom she well knew, and who, notwithstanding his own extreme weakness, had particularly begged to be remembered to her. She expressed her deep concern for these old people, and remarked how distressing it was to see many of them so utterly destitute of every earthly comfort in sickness and old age. While I was speaking, she rose from the table and went into the bed-room, with her usually light and lively step. There was no appearance of pain, and I supposed she had gone for something she might have forgotten. In a moment I was called by the servant, who had providentially entered by the other door, and, hastening to her assistance, I found my dear wife already stretched upon the couch, and after a slight expiration—scarcely a sigh—all was still in death. She was not, for God had taken her. Not a struggle, nor the least change of countenance; where an hour before she had slept, and awakened refreshed to speak yet once more of the love of Jesus to her little attendant, she now slept in death. But she slept in Jesus. ‘Absent from the body, present with the Lord.’

“Mrs. Rattray felt deeply interested in the Missionary work, especially in Missions to Africa, long before she entered on her active labours among the children of Africa in this colony. She belonged especially ‘to that tribe which loves the black men.’ For many years she was a member of the Church under the pastoral care of the late Dr. Wardlaw, in Glasgow; and among the friends of ‘the black men’ in that city, particularly among the female ‘Friends,’ in the Anti-Slavery movement of nearly thirty years ago, Elisabeth Brown was not unknown as an humble, but earnest and active, fellow worker.”



### ORDINATION OF MISSIONARIES IN INDIA.

Mr. William Johnson, lately a Student of Airedale College, was ordained to the work of a Christian Missionary in India, at East Parade Chapel, Leeds, on Thursday, 20th May. The service having been opened by the Rev. R. Harley, of Brighouse, with reading of the Scriptures and prayer, the Rev. Edward Storrow, Missionary from India, described the field of labour. The Rev. Dr. Fraser, of Airedale College, put the usual questions, the Rev. H. R. Reynolds, of Leeds, offered the ordination prayer, and the Rev. R. C. Mather, Missionary from India, delivered the charge. The following ministers of Leeds and adjacent places also took part in the service, viz., the Revs. W. Hudswell, W. Guest, Dr. Brewer, and J. Marsden.

Mr. Samuel Mateer, lately a Student at Bedford, was ordained to the work of a Christian Missionary in India, at Frederick Street Wesleyan Chapel, Belfast, on Friday evening, 13th August. After prayer by the Rev. G. Vance, and the reading of a portion of Scripture by the Rev. R. G. Jones, the field of labour was described by the Rev. James M'Kee, Missionary from India. The Rev. G. Vance put the usual questions, to which Mr. Mateer furnished satisfactory replies. The Rev. Dr. Edgar then addressed the meeting, and offered the ordination prayer, after which the Rev. Daniel M'Affee delivered the charge and the interesting proceedings concluded with prayer.





*Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.*





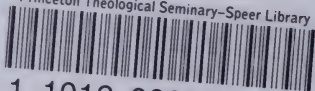
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